July 29
1920

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up*" (PSALMS 5: 3).

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THE MILLENNIAL STAR.

X.

WHEN President George Q. Cannon took hold as editor, and even before the release of Elders Lyman and Rich, his associates in the presidency, he began to consider ways and means for the advancement and improvement of the publication department.

The *Star* had been issued with remarkable regularity for over twenty years, considering the difficulties incident to the frequent changes in the editorial management, and the fact that it had depended upon outside job offices for all its printing. For about seven years the *Journal of Discourses* had also issued from the *Star* publication office. Though started as a private enterprise, it at once took its place alongside of the *Star*; subscriptions being usually taken for the two together. It will be appropriate here to quote the preface to this important periodical, which, beginning in 1853, continued, bi-weekly, without change of style, make-up or character of contents for twenty-six volumes.

"LETTER FROM THE FIRST PRESIDENCY.

Great Salt Lake City, Utah Territory, June 1, 1853.

Elder Samuel W. Richards, and the Saints abroad.

Dear Brethren—It is well known to many of you, that Elder George D. Watt, by our counsel, spent much time in the midst of poverty and hardships to acquire the art of reporting in Phonography, which he has faithfully and fully accomplished; and he has been reporting the public Sermons, Discourses, Lectures, etc., delivered by the Presidency, the Twelve, and others in this city, for nearly two years, almost without fee or reward. Elder Watt now proposes to publish a *Journal* of these Reports in England, for the benefit of the Saints at large, and to obtain means to sustain his highly useful position of Reporter. You will perceive at once that this will be a work of mutual benefit, and we cheerfully

and warmly request your co-operation in the purchase and sale of the above-named *Journal*, and wish all the profits arising therefrom to be under the control of Elder Watt.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS,
} First Presidency of the Church of Jesus Christ of Latter-day Saints."

The *Journal of Discourses* was largely a reprint of discourses delivered by the general Church authorities, and first published in the *Deseret News*, though there were many sermons published in its later volumes that had not previously appeared in print. These, however, were all reported by the Church stenographers, whose splendid work deserves recognition and a tribute of praise that has not always been forthcoming. The suggestion that the income from the publication should go direct to the first editor, Elder George D. Watt, was not a durable arrangement. He and succeeding reporters later became regularly salaried officers, and the responsibility for the publication was always held by the presidency of the European mission. The names of the reporters of the nearly two thousand discourses embraced in these volumes were as follows: George D. Watt, John V. Long, David W. Evans, Edward L. Sloan, John Grimshaw, John Q. Cannon, Miss Julia Young, James Taylor, George F. Gibbs, John Irvine, and others.

The multiplication of Church publications, each of the auxiliary associations having an organ for itself, and the practice of issuing the general conference proceedings in pamphlet form, containing full reports of all the discourses, combined with other causes, led to the discontinuance of the *Journal of Discourses* about the year 1886.

In view of the large issue of these periodicals, and of the enormous output of other printed matter, President George Q. Cannon required a printing office. He was a practical printer himself, and had had experience in California in publishing *The Western Standard*, a weekly newspaper of very superior quality in matter and make-up. There were men in the British mission who had been with him in California, and others he knew could be called to assist. Among those on the ground was Elder Joseph Bull, president of the Cheltenham conference. He had been with President Cannon for years. He was a first-class printer. Preparations were gradually made to establish the printing department, and it was at length set up, with Elder Bull as foreman. It has continued from that time until the present, and the *Star* has issued from its own press uninterruptedly every week for nearly sixty years, as will be seen from the following announcement, which appeared in the number for April 20, 1861.

We take great pleasure in announcing to the Saints and our friends that we have made arrangements for the printing and publishing of our

own periodicals and other works of the Church, in future, from our own office. The present number of the *Star* and *Journal of Discourses* are the first issues of these journals from our own office. The propriety of purchasing a printing-press, type, etc., etc., and doing our own printing therewith was suggested by President Young; and it was his wish, expressed before we left home, that upon our arrival here we should devote some attention to the subject of doing our own printing, and ascertain its feasibility. We hoped that the results of our attention to this matter—ending as it did in our decision that it would be better for the Church to have its own printing-office and do its own printing—would have been apparent in a shorter period than has elapsed since our arrival. But other duties have necessarily claimed a large portion of our time; and as we did not wish to make a change from the method of doing business adopted by our predecessors, and followed by them so many years, merely for the sake of change, we deemed it wise to move cautiously and satisfy ourself that the change would be beneficial. From the investigations we have made, and our own knowledge of the business, we feel satisfied that, with economical management, the printing of our own works in our own office will be an advantage to the Church. Still, to make this assurance of ours doubly sure, we hope that every officer and member throughout this mission will become an active agent in extending the circulation of the *Star* and *Journal*, and do all that is possible to swell the numbers upon our subscription list. The subscribers for these periodicals are not nearly so numerous as they should be. We think the patronage extended to the *Star* an excellent index by which to judge of the health and prosperity of the mission, or of districts, conferences, and branches comprised in the mission; for when a people are fully alive to their religion, and desirous of comprehending its duties, they will seek the necessary knowledge through the means provided for its extension.

It will still be our aim to make the *Star* a medium through which the saints and the priesthood shall receive those instructions and items of counsel which are necessary for their development and continued growth in the things of God. We shall always be gratified to receive articles and communications from the elders and others, and trust that they will take a laudable interest in making the *Star* an instructive and interesting visitor to those into whose hands it may fall.

Among other changes that have been made, we have brought the printing materials, etc., of the *Udgorn Seion* (the periodical published by the Church in the Welsh language at Swansea) up to this place. We found that there was stock in the office there which, if brought here and united with what we were purchasing, might be used to advantage. Two numbers of this paper have already been issued from this office. We trust, however, that this change will not be the means of decreasing the number of subscribers, or of lessening the interest of the Welsh saints in the *Udgorn*, as pains will be taken to render it as interesting as possible to all its readers.

That this new enterprise may be attended by the blessing of the Lord, and most abundant success, is our most earnest desire; in which we doubt not we are joined by the friends of the kingdom of God everywhere.

(TO BE CONTINUED.)

REPTON AND ASHBY.

"WAYFARER, eat and drynke, and praye for ye soul of John de Porte," says a legend on an old brass inscription over a heavy clamped door, which stands guarding the portal of what once was the refectory of Repton Abbey. The invitation to obey the first half of the ancient behest is tempting, but why one should pray for the soul of John de Porte needs explanation. Standing beside the ancient stone cross, in the market-place of Repton—a relic, which has caused many tilts and tournaments among British archæologists, we bend our steps to the old Saxon archway, which dates from the time of the heptarchy. Here you see what Sir John de Porte, Knight Banneret and "righte worthie counselman" to bloody Queen Mary, did to deserve the prayers of posterity. He rebuilt and repaired the noble old abbey, and dedicated the rich acres that his ancestors had won, fighting under the banner of William the Conqueror, to the foundation of a school for the poor children of the parishes of Repton and Bretby. This noble charity shared the fate of similar foundations in England, and before a hundred years had passed the poor boy was unable to pay for entrance to its doors, and it became a nursery for the sons of the rich. They now enjoy the luxurious apartments and athletic fields, and are proud of the fame of the rare, rich school.

The school-building itself, with the hall in the background, is very rare in antique interest, one tower of the latter being among the most perfect of its kind in England. It was in this tower that St. Dunstan is reputed to have seized the devil's nose between a pair of red-hot tongs, and to have given it such a wrench that the monks on vigil at Calke Abbey, six miles away, heard his roars. As a dozen other old show-places in England claim to be the scene of that clerical deed of "derring do," this little bit of history may be accepted with doubt. Not only did Sir John de Porte give the poor this noble school, for which he deserves our prayers, but he founded a hospital for decayed Reptonians, and left several scholarships to the University of Oxford.

Leaving Repton, it is eight miles to the ancient town of Ashby-de-la-Zouche, where stand the ruins of that old castle Sir Walter Scott made famous in the pages of *Ivanhoe*. The surrounding landscape is lovely meadowland, and undulating hills that are elm-clad and very beautiful, and lures the walking tourist to rest on every rustic stile, and beneath the spreading branches of the trees to gaze on the old-world scene of romance and historic interest about him. We stroll down a leafy lane, leading to an old stone house, which was once the home of Sir John Davies, the glorious sycophantic old rhymester, who wrote nearly thirty hymns in poetic laudation of his royal mistress, good Queen Bess, and every one of them acrostics. He must have loitered under

every elm tree, whose broad limbs extended their grateful shade, and wooed the muse. The following is one example of his work for which he is famous.

ELIZABETHA REGINA.

Ev'ry night, from ev'n to morn,
Love's chorister amid the thorn
Is now so sweet a singer—
So sweet as for her song I scorn
Apollo's voice and finger.

But nightingale, sith you delight
Ever to watch the starry night,
Tell all the stars of heav'n,
Heaven never hath a star so bright
As now to earth is given.

Regina's self now makes our day
Eternal with her beams, nor may
Gross darkness overcome her,
I now perceive why some do write,
No country hath so short a night
As England hath in summer.

Up among the woodlands, and as we wind our way beneath the giant trees the memory wanders back to a time compared with which Sir John's fulsome flatteries are but the frivolities of yesterday. Easy is it in the stillness of the forest to people the sylvan scene with the airy crowds of long ago. Yonder, three miles away, is Anchor Church, the cavern where the Black Knight broke bread with the jolly friar, and over that hill, in the valley, lies Ashby Castle. Here, then, that motley throng of *Ivanhoe* must have passed through this very glade—Wamba, with his merrie jest; Athelstane, the unready, on his ponderous war-horse; Sir Brien-de-Bois-Guilbert, clanging with steel accoutrements; the golden-haired, pansy-eyed Lady Rowena; Rebecca, "peerless daughter of the Jew," old Isaac of York; troubadour, archer, herald, yeoman—the shadowy throng flits before one's imagination and is lost in the forest pathway.

Ashby-de-la-Zouche is a strange jumble of the old and new; pert villas and stuccoed terraces peeping out under the shadows of old mansions, whose solid masonry is of an earlier day, while just opposite the frowning walls of the grim castle itself glimmers a conglomerate mass of architectural imperfections, yclept the bath and pump rooms. As we gaze on the massive walls of the ruin, we say, involuntarily: "Ah, there were giants in those days"—walls three yards thick, in solid stone, and towers that have defied the storms of a hundred battles and nine hundred years of buffeting from the hand of Time. Half of the ancient banqueting-hall, with its arched roof, still stands. One tower nearly

complete, lifts its ivy-clad battlements in hoary majesty, and another still retains half of its ancient glory. Three dungeons show yet sufficient of their awful gloom to make one shudder to look at them. If poor Queen Mary of Scotland was imprisoned in one of these, she expiated a thousand sins; and tradition says that that hapless lady "tarried there, in dungeon-keep, eleven weeks and a day." St. Helen's church, with its square tower, is chiefly remarkable for its interior, which is rich in monumental effigies, among others being that of Selina, Countess of Huntingdon, the eccentric founder of the religious sect which bears her name. The chancel is resplendent with the banners of the historic Hastings family, and other armorial emblazonments of the illustrious race. Let us close the massive ironclamped door, and leave them to their sleep of death, passing, with a dozen footsteps, from the storied long ago into the prosaic present.

"The good knights are dust,
Their swords are rust,
Their souls are with the saints, we trust."

DE VALVO.

HABITS OF ORDER.

EVERYONE admits the importance of orderly habits, but few realize how widely they influence the welfare of society. It is customary to rank them among what are called the minor moralities of life, and to treat the negligence which disregards them with great indulgence. Many good and great people, it is said, are very disorderly in their habits, and this is supposed to afford, if not a justification, at least an excellent excuse for the fault. It is, indeed, pitiable to see how frequently the only point in which the example of such men is followed is their imperfections, as in the case of the man who anxiously strove to imitate Mr. Emerson as a public speaker, but succeeded in attaining only one point of resemblance, viz., to misplace his notes and pause in his speeches to rearrange them. The habit of order is much more far-reaching than is generally supposed. It governs all arrangements; those of time as well as of place; it influences thought as well as action; character as well as conduct. It is the constant preventer of waste in every direction.

No disorderly person can ever be truly economical. He may work hard and spend little, but economy demands the best results that can be obtained from any given source, and these can only be through orderly and systematic arrangements. The man who has acquired orderly habits will so manage his time that it shall be fruitful. He will neither idly procrastinate nor hurriedly scramble through his work; he will neither put off to-day's duty till to-morrow, nor force to-morrow's into to-day. He will provide

for leisure as well as for action, for recreation as well as for labor. He will respect the time of others as well as his own, neither breaking engagements nor forcing people to spend time with him against their will. So in the matter of neatness, which is only one form of order, he will recognize its intrinsic fitness. That which is kept in its own place, and preserved for its own uses, lasts longer and is of far more value while it lasts, than that which has no settled abiding place.

In every manufactory or other large working institution the economy of this kind of order is fully recognized, and it is equally valuable in its proportion wherever any labor is carried on. In the home it has even a deeper significance. Here also it is the foundation of economy, but it is likewise the foundation of beauty and delight. No home that is disorderly can ever be attractive. It may be costly and luxurious, but it can never charm the eye or gladden the heart. A presiding sense of order which provides for the needs of eye and ear, which secures harmony of arrangement and consistency of detail, which ministers to that restfulness of spirit which toil and care so greatly need, is a necessary element in the good home-keeper. On that she may build whatever decoration and ornament she can command, sure that each will fit into its appropriate function, while without it they would but add to the general confusion.

Also in money matters the orderly habit is invaluable. It not only avoids loss of time and trial of temper, it prevents that ignorance and confusion which so often lead to extravagant and unwarrantable expenditure, and sometimes to deceit and fraud. Doubtless many of the embezzlements and broken trusts that bring ruin and grief to thousands, could they be traced back, would be found to have had their origin in a careless and disorderly use of money, long before an idea of dishonest dealing was entertained. The duty of keeping careful accounts, of always facing and knowing one's financial condition, cannot be too early or too forcibly impressed upon our youth, for order in this matter means peace of mind, freedom from care, and name beyond reproach.

The habit of order, thus regulating the outward life, will react upon the thoughts, the character, and the happiness of its fortunate possessor. He will not be satisfied to have his ideas lying in a confused heap, but will become master of them, and will know where to find and how to use them. He will be better able to control his desires, to govern his impulses, to avoid extremes, to fulfil his obligations, for the fitness and order of all things will be apparent to him. And this self-mastery always brings a sense of freedom and happiness, and multiplies the power of spreading happiness abroad. If "order is Heaven's first law," it certainly should occupy a high rank among the virtues of humanity.—SELECTED.

THURSDAY, JULY 29, 1920.

EDITORIAL:

THE M. I. A. CONFERENCE.

THE June conference of the Mutual Improvement Associations was in some respects a wonderful assembly. That at the forty-fifth anniversary of the organization of the young men's association—the young ladies' antedated it by five years—there should be representatives of over eight hundred associations, having a membership exceeding fifty thousand young men, is itself very wonderful and very inspiring. This assembly is not, perhaps, equalled anywhere in any church or other organization on earth. The Y. M. C. A. is, of course, much more widely spread and with many more branches and members, but it is not the concrete organization, capable of assembling such a representative conference as that of the Latter-day Saints. No church has an association of young men that could do so. Truly this work has been under the favor and blessing of the Lord to have reached the strength and importance that it now possesses. Its work is of a very high quality. The proper care of the young men of a community, safeguarding them from the perils of that period of life, when most communities and people, and, to their shame be it said, some Christian churches, assume that a degree of immoral indulgence is a necessary social evil, is the primary object of the Mutual Improvement Association. Latter-day Saints believe in the single standard of morality—that young men should be as pure as young women when they marry, and that they should be taught and trained to be so. The associations are designed to improve the manners as well as the morals of their members, and to produce a refined order of society, that should be truly enlightened, intellectually and spiritually, whose members should be true, real gentlemen, fit to be the companions and associates of the pure, beautiful young women, which the Young Ladies' Association is doing, and has always been doing so much, to educate and train for such companionship.

The success in these directions already attained is demonstrated by such a conference as that just concluded. The range of subjects treated by the speakers at the officers' meetings and in the general assemblies, alluded to in the following editorial comment of the *Improvement Era*, is a revelation of the broad nature, the splendid effort and comprehensive character of the work being done by these associations:

"Generally the opinion has been expressed that no previous conference displayed more interest and enthusiasm among the

officers of our organizations than the June conference just closed. 'It was the best yet,' was a frequent expression. Big things were 'put over,' and we trust with such inspiration as to 'put them over,' in every one of our eight hundred organizations. Superintendent Anthony W. Ivins presided in all the joint meetings.

"The Bee Hive girls' splendid pageant on Thursday, 10th, was followed during the succeeding session by the complete carrying out of the spirited program printed in the June *Era*.

"The holding of separate department meetings on Saturday morning was a new arrangement and a complete success. In each of the four departments, namely, superintendents, teacher-training, secretaries and treasurers, and musical leaders, opportunity was given to discuss special topics relating to these divisions of our work.

"The testimony meeting on Sunday morning at 8:30 was a spiritual inspiration to all who attended, and a rich out-pouring of the Holy Spirit was witnessed and enjoyed during the session. Every moment of the allotted time was gloriously spent.

"The Sunday morning meeting, at 10 o'clock, in which the new slogan of the Church auxiliary organizations for the year 1920-21 was presented and treated by Mrs. Lovesy, of the Y. L. M. I. A., and Elder Melvin J. Ballard, of the Council of the Twelve, was a splendid inspiration, and we trust will aid in clearing the atmosphere of the smoke and stench of tobacco, at least as far as the membership of the Church and our organizations are concerned: '*We stand for non-use and non-sale of tobacco.*'

"During the Sunday afternoon meeting the regular memorial flag exercises, in memory of Y. M. M. I. A. members, who gave their lives in the great war, were conducted, representatives of the army, navy and marines, with Prof. R. Owen Sweeten, as bugler, taking part. The ceremony was very impressive, and a pleasing surprise to the audience. It vividly recalled the supreme sacrifice made by our boys in the great conflict.

"Elder B. H. Roberts, President Martha H. Tingey, of the Y. L. M. I. A., and President Louie B. Felt of the Primary Associations, were the principal speakers.

"In the evening, exercises commemorative of the one-hundreth anniversary of the first vision of the Prophet Joseph Smith were held, the principal speakers being Elders Levi Edgar Young and James E. Talmage.

"In no previous sessions of our conferences has there been so much community singing and recreation as at this conference. During Sunday evening a chorus composed of Boy Scouts and Bee Hive Girls gave a splendid rendition of the song, 'Joseph Smith's First Prayer.' The Friday evening entertainment was a success in every respect, and a desirable social atmosphere was engendered by the singing of the state songs; California, Montana, Idaho, Arizona, Wyoming, Colorado, and, of course, Utah;

all having representative groups who sang with patriotic spirit. Dancing, refreshments, and programed exercises were pleasingly carried out. Both the luncheons for the superintendents and presidents by the young men's and young ladies' associations were a success. Community singing, as well as other social exercises were pleasing as well as instructive. There was a spirit of harmony, enthusiasm, and willingness to work, manifest among all the officers which we trust will permeate all the associations throughout the Church. The musical exercises were restful and inspiring."

It was the writer's happy privilege, five years ago, to admonish the young mens' associations to reach for a membership of fifty thousand by the fiftieth anniversary—its jubilee year. It has done so five years ahead of time. It was also urged upon them to have among that membership more young men under twenty-one years of age than any other society could produce, of whom it could be said: they have read the Bible through from lid to lid; they pray regularly; they keep the Word of Wisdom. These three things should be achieved within the next five years. If ten per cent are so reported—that will be five thousand; if fifty per cent, it will represent the largest single body of young men in the world of so clean and wholesome and splendid a character and accomplishment. Think of twenty-five thousand young men in any community who reverence and pray to God regularly every day, who have already read the word of God as contained in the Bible, every word of it; who neither drink hot nor spirituous liquors, nor use tobacco in any form; who have learned to order their lives according to the mind and will of the Lord! Their influence and power in the social world would be sublime. It could not fail to excite the wonder of all civilized people, and win the favor of the well-wishers of humanity. It is within the power of the Young Men's Associations of Zion to attain this, and we do not doubt that it will be accomplished.

J. F. W.

ARRIVAL OF MISSIONARIES.

After a long delay and period of uncertainty, the matter of permitting the Latter-day Saint missionaries to come from the United States of America to Great Britain, as they had done for many years prior to the great war, which interrupted their labors here, has now been decided. The government authorities have decided, after careful consideration, that permission should be granted them to come, under the usual regulations which govern the visitation of other travelers to this country. Instructions have accordingly been given the British Consular officers in America to visa their passports, and conforming to these requirements the following elders from Utah already

called into this field of labor, have arrived and are temporarily assigned to London: Wilford O. Woodruff, James S. Smith, Salt Lake City; Dan C. Smedley, Bountiful; Harvey D. Hansen, Brigham City; Osmond D. Crowther, Provo, July 9th, 1920, per s.s. *Mauretania*; Arthur H. Taylor, John A. Donaldson, Salt Lake City; Harold E. Brough, Randolph; George H. Hansen, Richfield; J. Arno Kirkham, Lehi, July 16th, per s.s. *Olympic*; Thomas L. Redford, Logan, July 20th, per s.s. *Kroonland*; and Harry S. Stoker, Lehi, July 24th, per s.s. *Imperator*.

We recognize the overruling hand of Providence in the settlement of the questions raised concerning this action. We appreciate the intelligent and praiseworthy conclusion reached by the officials having it under consideration, and trust and pray that in all their administrative acts they may be as wisely led to their own honor and the wellbeing of the people whose interests they are chosen to serve. Knowing that the elders will be energetic and faithful as they ever have been, and in all their conduct above reproach, going about doing good as servants of the Lord, we commend them to the favor of all right feeling people of Great Britain, while delivering their message, of life and salvation, even the gospel of Jesus Christ.

SCRIPTURES OF THE AMERICAN CONTINENT.

By Dr. James E. Talmage.

The Book of Mormon is pre-eminently an American book, comprising the history of the aboriginal peoples of the New World. It professes to be the modern translation of certain records, covering the period from B. C. 600, to about A. D. 420, with which is incorporated the abridgment of a yet earlier history. The original account was inscribed on thin sheets of gold, in small characters of the Reformed Egyptian style. The plates were taken from their repository on the side of a hill near Palmyra, New York. This was in September, 1827; and in the early months of 1830 the English translation was published.

The Book of Mormon story deals in part with the general history of the ancient peoples, their rise and fall as nations, their wars and intrigues of state, their alternating epochs of material prosperity and adversity; but more particularly it preserves an account of the Divine revelations, the prophets and prophecies with which the ancient Americans are blessed; and thus the work stands before the world as the Scriptures of the Western Continent.

According to the book, Lehi, an Israelitish prophet, was directed by revelation B. C. 600 to take his family and leave Jerusalem, in time to escape the destruction or captivity incident to Nebuchadnezzar's conquest; and the assurance was given that the migrating

company should be led to a land of promise, choice above all other lands. Lehi's family was joined by members of other families. In time the travelers reached the Arabian Sea, and there they built a ship in which they were carried by the wind and current to the American shore.

The colonists multiplied and prospered. After a few years, however, open disruption occurred and the people divided into factions, known as Nephites and Lamanites. In time these parties developed into powerful nations. The Lamanites maintained bitter hatred toward their brethren, and deadly hostility prevailed throughout the greater part of the period of Book of Mormon history. While the Nephites were industrious and progressive, cultivating the soil and building great cities in South, Central, and North America, the Lamanites fell into degeneracy and came to rely almost entirely on hunting and warfare for subsistence. They were cursed of the Lord with a ruddy skin, and with this somber hue of body came darkness of mind. As the Book of Mormon plainly and circumstantially avers, the degraded posterity of the ancient Lamanites are the American Indians of to-day.

The last great conflict between Nephites and Lamanites occurred in what is now Northern New York, and the issue was the utter extermination of the Nephite nation. As the predicted destruction of his people drew near, Mormon, a Nephite historian and prophet, collated and in part abridged the voluminous historical records that had accumulated during the period of nearly ten centuries; and to his abridgment he gave his own name; hence the title "Book of Mormon." Mormon's son, Moroni, supplemented his father's work by writings of his own; and then, realizing that his death was imminent, he deposited the records in a stone box and buried the same at what was called by the Nephites the Hill Cumorah, now popularly known as "Mormon Hill," in the vicinity of Palmyra, N. Y.

The announcement of such a discovery as that of the plates of Mormon, and of such an achievement as the translation of the records into English, could not fail to attract the attention of both layman and scholar. But the announcement was treated with contempt and vigorous denunciation.

The reason for this hostile rejection is found in the fact that Joseph Smith, the translator, avowed that he had not accomplished the marvelous work by his own or other human power alone, but that the resting-place of the ancient plates had been revealed to him by an angel, who appeared in light and glory, and announced himself as that same Moroni who had sealed up and buried the inscribed plates over fourteen centuries earlier. A further cause for the popular opposition to the Book of Mormon lay in Joseph Smith's solemn testimony that he had been empowered to make the translation through the direct inspiration of God.

This avowal introduced the element of the supernatural. If Joseph Smith spoke truly, miracles had not ceased, and direct revelation from God to man was of modern certainty. Such a conception was wholly opposed by theological theory and churchly dogma. And yet, why in reason should direct revelation from the heavens be more of an improbability to-day than in the centuries of long ago? Except as to the extent of the writing, is the bringing forth of the Book of Mormon any more of a marvel than the inspired reading of the mystic words by Daniel in the midst of Belshazzar's riotous feast? (See Dan. 5: 25-31). And surely the means by which the writing was done appears far more mysterious in the case of the Chaldean king than in the ordinary and human way of engraving the Book of Mormon plates.

The Book of Mormon is before the world. It has been distributed by millions of copies in English and other modern tongues. Let it be understood that in no sense does the Book of Mormon profess to be a substitute for the Holy Bible, or to be in any way related thereto except as a parallel volume of Scripture. The Bible is essentially a record of the dealings of God with His people of the East; the Book of Mormon is an embodiment of Divine revelations to the people of the West. So far as the two books touch common themes they are in harmony; and in no particular are they contradictory to each other.

PATIENCE.

Patience is a trait of the utmost importance to an individual. It facilitates orderly progress, and prevents disruptive changes.

Sometimes a human being is overwhelmed with grief. The mental affliction is so severe that he feels unable to bear it. The horrible, yet alluring avenue of suicide appears before the gaze of the distracted sufferer. If a feeling of hoplessness crushes out all other thoughts, another victim increases the list of those who have perished by self-destruction. If, however, patience holds sway, the trouble is endured, for the mind is fortified against destructive suggestions.

Time is a rewarder of patience. The passing hours, and the days as they glide by, bring with them changed conditions. If the one who lies in the depths of despair would only be patient for an hour or for a day, perhaps his affliction would be alleviated or even wholly removed. If his anguish should last until nature, by death, should terminate his sorrow, greater still would be the recompense of his forbearance; for suffering on earth will not be unrecognized in heaven.

The journey of many a traveler who is seeking pleasure, is marred by his experience upon the unstable ocean. He becomes

a victim of sea-sickness. When the malady is very intense he cares not whether the ship will go safely into port or will sink beneath the turbulent waves. If patience comes to his rescue, he bears calmly the sickening sensations of his ailment, and awaits the time when he can laugh heartily over the nauseous feelings which will have passed away.

Sometimes upon a newly-planted garden appear the depressions made by trespassing feet. The one who spent hours of careful toil in smoothing the ground after sowing the seed, is strongly tempted to invoke dire punishment upon the culprit. Rather than burn up his own happiness in the raging furnace of wrath, the gardener should pick up the rake and proceed to level the disordered plot of garden. Denunciations by him would not restore the garden to its former state of order, but the patient use of the proper tool would remove the blemishes; and before long the appearance of the sprouting plants would erase from the mind all feelings of irritation.

The young man who, after a sound theoretical training, enters business life, may feel that his progress is too slow, that his abilities are not duly recognized by his employer. Although he tries to perform efficiently the tasks assigned to him, he receives but few words of praise; he increases the income of the firm, but his salary is only slightly augmented; although the attention which he gives to details has prevented waste in the establishment, he still occupies an inferior position. Rash sympathizers may advise him to abandon at once a position for which years of preparation and months of practical training have fitted him, and to enter upon an untried field of activity. If he will only work and wait, his superior ability and his masterful capacity will assuredly bring an ample recognition of his worth, and bestow upon him the reward which his merits deserve.

Generally the dull scholar does not arouse enthusiasm in his teacher. The instructor prefers to train minds which are alert and which are responsive to educative influences. The seemingly stupid pupil, however, deserves the most sympathetic consideration. Oftentimes it is he who, in afterlife, reflects honor upon the one who was his preceptor. The boy whose mind is slow at comprehending the simplest lessons of the school may, several decades afterwards, be invested by his countrymen with supreme power in the land because he possesses certain gifts which are needed in a leader of men in troublous times. In days of national perplexity, when fears subdue those who, in his youth, were his mental superiors, he stands calm and unafraid, meeting fearlessly and deciding aright every complicated issue which arises. Trees of quick growth are snapped by storms which beat impotently against the steadfast oak. Let not the teacher be niggardly in his expenditure of patience.

Nowhere is a patient attitude more abundantly needed than in

the household. When night has come, and the careworn mother ought to retire for slumber, the illness of her babe requires that she remain awake. When the child can run about, his mischievous pranks, even in the presence of visitors, stretch his mother's toleration almost to the breaking point. On entering the state of manhood, he displays a spirit of independence and self-assertion, and by promptly resenting and sometimes insolently rebuffing what he regards as parental interference with his personal affairs, he wounds and humiliates her who has been to him the truest friend since his birth. If the mother's patience outlives the ailments of childhood, the rule-defying conduct of youth, and the self-importance of early manhood, she will receive from a mature son those marks of consideration and those proofs of love which will repay her a thousandfold for all her sacrifices.

For ages men have disregarded the law of God. They have ignored His authority and have flouted His servants. Yet, the Creator is patient with men, for they are all his children. Upon those who are wilfully disobedient He bestows kindly sunlight; He causes the earth to yield food for them who curse Him. They who deny His existence are the beneficiaries of His love.

When pain racks the body, and hope has fled from the mind; when society is a wreck, and all nature is in chaos, patience remains unperturbed, awaiting the time when defects shall disappear and perfection shall have been attained.

Liverpool. J. E. C.

FROM THE MISSION FIELD.

Social.—On Wednesday, July 14th, 1920, a farewell social was held at the Latter-day Saints' Chapel, 18 Tunstall Road, Sunderland, in honor of William March and family, who left on the 19th of July, 1920, for Zion. A very pleasant evening was spent.

Outing—.On Saturday, July 17th, 1920, several of the members of the Manchester branch had an enjoyable outing, rambling through the beautiful Cheshire districts to Macclesfield, where they visited the home of Brother William Gregson. Brother and Sister Gregson, who seldom have an opportunity of meeting with the saints, much appreciated the visit. A short stay was made, and several of the good old songs of Zion were sung. Beautiful weather prevailed.

District Meetings.—The Welsh saints of the Bristol conference met in district meeting, at the Woolworth Hall, Cardiff, Wales, on Sunday, July 18th, 1920. Conference President James Gunn McKay, Sister Anna O. McKay, and Elder James S. Smith were in attendance. Four sessions were held. The meetings were well

attended by the saints and investigators. The Pontypool branch hired a charabanc and brought down most of the saints of the branch. All present went away delighted with the spirit and instructions of the day.

Branch Conference.—The Manchester branch conference was held Sunday, July 11th, 1920. There were present: Elder Thomas M. Wheeler, of the Liverpool office, Conference President Walter Roberts, and Branch President Bertram W. T. Norman. Two sessions were held, at which a goodly number of saints and investigators were present. The speakers delivered excellent addresses on the gospel at both meetings. On Saturday, July 10th, 1920, Elder Wheeler and President Roberts met with the local priesthood and lady missionaries in priesthood meeting. Afterwards an enjoyable social was given by the members of the Manchester branch.

DIED.

MARTIN.—On Thursday, June 10th, 1920, after a lingering illness, Sister Sarah Ross Martin. She was born on July 1st, 1876, at Ballabay, County Monaghan, Ireland, and was baptized and confirmed on May 25th, 1905, by Elder William G. Ritchie. A memorial service was held in Glasgow on Sunday, June 20th, 1920. Elder James E. Rennie and President William Easton of the Scottish conference paid tribute to the deceased sister, who died a faithful Latter-day Saint.

DUNCAN.—June 17th, 1920, Brother George Duncan, of Faversham, Kent. He was born August 12th, 1838, at Faversham, and was baptized June 2nd, 1872, by Elder S. Swinyard. Brother Duncan was well known by the saints of the London conference and by all the elders who have labored there since his baptism. They will all remember his kindness to them.

THOMPSON.—Mrs. Ada Thompson, a member of the Nottingham conference, on July 5th, 1920, at Eastwood, Nottinghamshire. She was born April 26th, 1875, at Eastwood; baptized March 15th, 1889, by Elder Joseph Rawson; confirmed the same day by Elder H. H. Shurtliffe. The funeral services were held at Eastwood, July 8th, 1920, President Virgil B. Stallings, of the Nottingham conference, conducting.

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